

The Signs of the Times, vol. 20

esr

Ellet Joseph Waggoner

Table of Contents

Table of Contents	2
1893	4
November 13, 1893	4
"One Book" The Signs of the Times, 20, 2.	4
LESSONS FROM THE FLOOD	6
1894	9
July 9, 1894	9
"Cast Your Care on God" The Signs of the Times, 20, 35.	9
August 7, 1894	11
"Intolerant of Evil" The Signs of the Times, 20, 39.	11
October 22, 1894	14
"Stumbling-blocks—Foundation Stones" The Signs of the Times, 20, 50.	14
December 24, 1894	18
"A Lesson from Real Life" The Signs of the Times, 20, 59.	18

[CD-ROM Editor's Note: Vol. 20 had more than the usual number of issues, going from No. 1, November 6, 1893 through No. 59, December 24, 1894.]

1893

November 13, 1893

“One Book” The Signs of the Times, 20, 2.

E. J. Waggoner

A great many people who would be shocked at the suggestion that they are infidels, imagine that faith is entirely consistent with a disbelief of many of the records of the Bible, especially of the Old Testament. They think that they believe the gospel, yet they make no scruple of pulling the Old Testament record of that gospel to pieces. There are many portions of the Bible that they are very doubtful about; and as for the story of Jonah, and the account of the flood, they can scarcely have patience with anyone who professes to believe them. The Bible account of the creation of the earth they regard as at the best only a beautiful fable. *SITI November 13, 1893, page 21.1*

Can one believe the gospel and disbelieve the Old Testament? Let us see. The apostle Peter speaks about the salvation of our souls, and says: “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.” *1 Peter 1:10-12. SITI November 13, 1893, page 21.2*

Read the above text carefully, and you will see that it states that the prophets of old ministered the very same things that are announced by those who preach the gospel. Then the prophets must have written the gospel. When Peter was preaching Christ in the house of Cornelius, he said, “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” *Acts 10:43*. And the apostle Paul said: “Having

therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the gentiles.” *Acts 22:22, 23, R.V.* Therefore whoever says that the Old Testament does not contain the gospel, says that the apostle Paul did not preach the gospel. *SITI November 13, 1893, page 21.3*

Suppose the position be taken that the story of the creation, and of the fall of man, is only a fable. If that were so, then there would be no gospel at all. For if there were no fall of man, there need be no redemption. So that if the account of the fall were imaginary, then we have the entire gospel built on a fable, which would make it also a fable. And, besides, if the story of creation and the fall of man be a fable, how can we know that the whole Bible is not the same? We must either accept the whole Bible, or reject it all. We cannot pull it into pieces. *SITI November 13, 1893, page 21.4*

Take the account of the prophet Jonah. Many people would feel almost insulted if it were intimated that they were so simple as to believe it. They say that it never really happened; that the great fish never swallowed Jonah, and that it would have been impossible for him to live three days in its belly. But Christ said, “As Jonah was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.” *Matthew 12:40.* Now if Jonah was never in the whale’s belly, and could not have been, then we have the Saviour likening his death and resurrection to an impossibility. Therefore to deny the story of Jonah is to deny the foundation of the gospel. *SITI November 13, 1893, page 21.5*

It will not do in this case to say, as so many of the “higher critics” do, that the Saviour spoke of the things that were currently reported among the Jews as illustrations, taking the people on their own grounds without stopping to explain that those things were really fables. If the story were not true, the Lord knew it; yet he said that just as Jonah was in the belly of the whale, so he should be in the heart of the earth. If the story of Jonah were not true, then we have Christ saying that he would not be in the heart of the earth at all. Is

it not better to believe a thing that we cannot understand, than to throw away the entire gospel? Who dare say that it is of no importance whether or not we believe all the records of the Old Testament?*SITI November 13, 1893, page 21.6*

The saddest part of this matter is that the people have not been led into this loose way of regarding the Bible by professed infidels, but by professed ministers of the gospel. It is they who are responsible for the current of unbelief that is carrying so many away. Indeed, one can scarcely pick up a religious journal without seeing more or less about the controversy that is now going on over the Bible. There is a controversy, for there are many ministers who stand for the truth of the Bible; yet there are so many ministers of high standing and influence who seem to be actuated by intense fear that the people will really believe too much of the Bible, that it is necessary to raise a voice of warning. We need not pass sentence of condemnation upon those ministers, but simply warn the people to leave them as false teachers.*SITI November 13, 1893, page 21.7*

LESSONS FROM THE FLOOD

We have just seen a sermon on the flood which, instead of seeking to strengthen the faith of the weak, is almost wholly devoted to an attempt to prove that there never was any such thing. Here are some of the statements. We give them because doubts in regard to the flood are becoming quite common. The preacher says: "No student of science is able to believe that any such flood as that recorded in the early chapters of Genesis ever took place in the history of the human race." "We are not to take the account of the deluge for history infallibly inspired and rigidly accurate in all its details." "That view," he tells us, "is no longer held by persons of ordinary education." How easy it is to brush aside a proposition with the statement that no one of ordinary education believes it. A false fear of being called ignorant is at the bottom of a large part of the infidelity of these days.*SITI November 13, 1893, page 21.8*

But what about the flood? May we throw it aside as a myth, and still hold fast our faith in the gospel, and in the Bible in general? Let us see. Christ used the flood and its time as an illustration of the last days. "As it was in the days of Noe, so shall it be also in the days of

the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.” *Luke 17:26, 27*. In the book of Hebrews we are informed who the “all” were who were destroyed by the flood: “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” *Hebrews 11:7*. It was the world that was condemned by the preaching of Noah, because they did not believe it; and it was the world that was destroyed by the flood. Christ in person, and also through his chosen apostle, bears witness to this. *SITI November 13, 1893, page 21.9*

Again, the flood is put in the same list as the creation of the world and the general judgment. The apostle Peter says that they who scoff at the promise of the coming of the Lord are willingly ignorant of the fact that “by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” *2 Peter 3:5-7*. Whoever discounts the story of the flood, thereby discounts the story of creation, and also the promise of the coming of the Lord to judge the world. The same word that brought the flood upon the earth, created the earth, and will make it new again. The Scriptures, from Moses onward, testify of Christ, and they cannot be rejected without rejecting Christ. *SITI November 13, 1893, page 21.10*

Still further; if the story of the flood is a myth, then there is no comfort in the gospel. It is upon that fact, and the things connected with it, that the Lord gives us assurance that he will not forget us. Speaking to Jerusalem which is above, and is the mother of us all, which is now desolate, mourning the absence of her children, God says: “For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.” *Isaiah 54:9*. Her joy and glory will be the restoration of her children, by the salvation of the righteous; therefore the assurance that God

will save his people is no greater than the assurance that there was a flood in the days of Noah. "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee." But if there were no flood, then the Lord did not swear that the waters of the flood should no more go over the earth; and so in that case we have no assurance that he will remember to save his people. *SITI November 13, 1893, page 21.11*

Again, we read the words of inspiration through the apostle Peter: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; ... the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." *2 Peter 2:4-9*. If the Lord did that, he knows how to deliver the godly out of temptations; but if he did not do that, what then?—The only conclusion is that he does not know how to deliver the godly out of temptations. And so those who deny the story of the flood throw away all the consolations of the gospel. *SITI November 13, 1893, page 22.1*

More might be said in the same line, but this is sufficient to show that no one can lightly deny any part of the sacred record. It all stands or falls together. No, that is not correct; it all *stands* together; it does not fall, notwithstanding the assaults of men. "For ever, O Lord, thy word is settled in heaven." *Psalms 119:89*. "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." *Verses 160*. We have written this to call attention to what is involved in setting aside any portion of the Bible, and to enable the reader more clearly to see that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that that man of God may be perfect, thoroughly furnished unto all good works." *2 Timothy 3:16, 17*. It is all profitable, and all necessary. *SITI November 13, 1893, page 22.2*

1894

July 9, 1894

“Cast Your Care on God” The Signs of the Times, 20, 35.

E. J. Waggoner

The words of inspiration by the apostle Peter are, “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you.” *1 Peter 5:6, 7. SITI July 9, 1894, page 550.1*

How few there are who do this! Some do not seem to realize that God cares for them. David knew it, for he said by the Spirit, “But I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer.” *Psalms 40:17*. And Jesus said: “Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.” *Luke 12:6, 7. SITI July 9, 1894, page 550.2*

God not only knows our need, and cares for us, but he is able to do whatever his love prompts him to do. Happy the man who can say with Job, “I know that thou canst do every thing, and that no thought can be withholden from thee.” *Job 42:2*, Revised Version. Or with Paul, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” *2 Timothy 1:12. SITI July 9, 1894, page 550.3*

“Casting all your care upon him” means, therefore, to put it upon him, and to leave it there, with the assurance that he will see to it. “Roll thy way upon the Lord. Trust also in him; and he shall bring it to pass.” *Psalms 37:5*, margin. When we go to a railway station, we deliver our luggage into the hands of a porter, and then go our way, thinking nothing more about it, confident that it will be taken care of. Surely we ought to trust the Lord more than we do a man. *SITI July 9, 1894, page 550.4*

But the trouble with so many is that they deal with the Lord just as

they do with the railway porter,-they deliver their luggage-their cares-into his hands, and then after a while they take it from him again. We are to cast our cares on the Lord, and leave them there forever, receiving his peace as our surety, and not to take them again, as the traveler does his luggage. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." *SITI July 9, 1894, page 550.5*

In the first book of Samuel we have an instance of this rolling the burden upon the Lord and trusting him. Hannah was greatly troubled. Her childless condition had been a reproach to her. She had suffered hardship because of it. So she prayed to the Lord for a son. Eli, misunderstanding her, had reproved her, and she said: "Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad." *1 Samuel 1:17, 18. SITI July 9, 1894, page 550.6*

Young translates the last clause, "And her countenance hath not been and for it any more." A strictly literal rendering is, "And her face was not to it again." That is, she had thrown her burden upon the Lord, and she left it there, and went her way, thinking no more about it. She did not resolve that she would think no more about it, but her trust in the Lord, that he would bring her desires to pass if according to his will, was so great that she could not sorry about the matter any more; and her face, as a natural consequence, ceased to be sad. From the above precepts and example let us learn how to trust God. *SITI July 9, 1894, page 550.7*

August 7, 1894

“Intolerant of Evil” The Signs of the Times, 20, 39.

E. J. Waggoner

At the fiftieth annual meeting of the London Y.M.C.A. one of the speakers, the head master of Harrow, said in this course of his address:—*SITI August 7, 1894, page 611.1*

If a Christian would be like Christ, he must be strong and even fierce in character. He must be intolerant of the things that are wrong; he must not suffer them, must not endure them for an instant.*SITI August 7, 1894, page 611.2*

Just think what influence might be exercised by this great meeting if we were all resolved that in public and in private life we will be intolerant, as intolerant as Christ was, of things that are evil, and base, and vile. Talk about public men and public opinion! We are public opinion. It is in our power to say, as Christian men and women, what we deem to be right; and, depend upon it. If we stick to that which we deem to be right in Christ's name, there is no power on earth that can stand against us.*SITI August 7, 1894, page 611.3*

Unfortunately, that idea is very common. This very statement was highly eulogized by a daily paper that is prominent in the ranks of reform, and most people would read it without thinking of its real tendency, which is the worst sort of persecution. It means that every professed Christian is to make his ideas of right and wrong the standard of everybody else, and then to do the best he can to force others to come to that standard. Of course people working singly in such a way would accomplish nothing, and would be regarded as nuisances; and so they must unite and agree on certain points, and then by their combined power and influence compel other people to come to the same standard. There is in human nature enough tendency in that direction, without clergymen teaching it as a Christian duty.*SITI August 7, 1894, page 611.4*

The only way in which a man can rightly be intolerant of evil is to be

intolerant of it in himself. The Christian is represented as a soldier, and the Christians life is a warfare, but not against men:—*SITI August 7, 1894, page 611.5*

“For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” *2 Corinthians 10:3-5. SITI August 7, 1894, page 611.6*

Jesus Christ is the Lamb of God. He resisted even unto blood, striving against sin; but by no means could he be called intolerant. Fierceness is not a characteristic of a lamb. He was the light of the world, which means that he enlightened the world in respect to righteousness. He “condemned sin in the flesh,” both by his life and his words; yet he did not presume to condemn men. He said, “If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” *John 12:47. SITI August 7, 1894, page 611.7*

And so he instructed his disciples. “Behold, I send you forth as lambs among wolves.” *Luke 10:3*. It is the wolves and not the lambs that are intolerant. Christ’s followers are simply to bear a plain testimony, leaving the Holy Spirit to impress it upon the people, and the Lord himself to deal with those who will not accept it. *SITI August 7, 1894, page 611.8*

This was made very clear by the parable of the wheat and the tares. When the servants of the husbandman told him that tares had appeared in the wheat, and asked if they should root them out, he replied: “Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.” *Matthew 13:29, 30*. In the same chapter the Saviour explained that “the harvest is the end of the world; and the reapers are the angels.” The end of the world and the coming of the Lord is the time when evil is to be rooted out by force. And it is to be done only by the Lord and his angels. *SITI August 7, 1894, page 611.9*

The spirit of intolerance is the spirit of the Papacy. It is a most insidious evil. The intolerant one persuades himself that he is actuated solely by righteous zeal for the Lord, when he is in reality moved only by zeal for his own opinions. He opposes an evil, not so much because it is evil, but because it seems to defy him, or, in other words, "it outrages public sentiment." And he seeks to enforce something that he judges to be right, simply because he judges it to be right, and not because the word of the Lord commands it. If he knew the commandment of the Lord, he would know that it is love, and that force and intolerance are a violation of it, because "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." *2 Timothy 2:24, 25. SITI August 7, 1894, page 611.10*

October 22, 1894

“Stumbling-blocks—Foundation Stones” The Signs of the Times, 20, 50.

E. J. Waggoner

If you would only give up that idea of keeping Saturday, you might do so much more good. You preach Christ, and hold him up in an attractive manner before the people, and if you would be content with that, you might reach thousands where you now reach tens, but your preaching that the seventh day should be kept instead of Sunday, is a stumbling-block—a barrier to keep them away from Christ. *SITI October 22, 1894, page 789.1*

Thus spoke a friend to the writer a few days ago. The speaker was sincere, and was not the first one to entertain such a thought. Others have said, and many more have thought, that the preaching of the Sabbath of the fourth commandment is a barrier to prevent people from coming to Christ. “If it were not for that,” say they, “you might have multitudes join your ranks.” Let us examine the matter briefly. *SITI October 22, 1894, page 789.2*

The fourth commandment, which enjoins the observance of the seventh day of the week,—the Sabbath of the Lord,—is one of the ten. The first and second forbid the worship of any false god and the making and worshiping of images. Would our friends say that they are stumbling-blocks in the way of people’s accepting the gospel?—Perhaps not, yet to many people they are such as truly as the Sabbath ever can be. *SITI October 22, 1894, page 789.3*

A missionary goes to Africa. He finds the natives wholly given to idolatry. They have charms and *fetiches* by the thousand. He begins to preach the gospel, presenting Christ to the poor people, who are much attracted, when, lo, he begins to talk about the worship of images, the use of charms, etc.! This cools their ardor. One of the most intelligent comes to him and says: “Why do you not preach the way the Roman Catholic missionaries do? They simply present the gospel, and do not bother the people with the law. Our people are thoroughly settled in the worship of these idols. To give them up would cause much inconvenience and ridicule. The

Catholic missionaries allow us to use them as aids to devotion, and if you would do the same, you might make thousands of converts; but as it is, you are simply presenting a barrier to keep people away from Christ. Your preaching of the law nullifies the good that your preaching of the gospel might do.”*SITI October 22, 1894, page 789.4*

Would any man be at loss to know how to answer such a question? Could not every reader of the Bible point out the fact that the worship of the one true God, and him alone, is the very object of the gospel, and that to gain image-worshipping professors of Christianity would be a calamity?*SITI October 22, 1894, page 789.5*

Take the eighth commandment. It says, “Thou shalt not steal.” Now there are quarters in nearly every large city where the people live almost entirely by preying upon others. Indeed, it appears to them that they are compelled to steal in order to live. People will not employ them because of their bad characters. Some of them would gladly reform, but they have a police record, and it is a sad fact that even many professed Christians have a strong aversion to a man who has been *addicted* to gross sin. Consequently the path of honesty seems to be closed up to these unfortunate people.*SITI October 22, 1894, page 789.6*

Now a true missionary goes into the slums, and practices Christ. But someone says to him: “You are cutting off your own usefulness in these parts by telling the people that it is a sin to steal. Don’t you see that their ancestors for generations back have been thieves, and they were trained from infancy to steal, and if they should leave off stealing they could not live? Say nothing about the stealing, and you can raise up a vast congregation here, and do much good; but by making so much of the eighth commandment, you are keeping people away from Christ.”*SITI October 22, 1894, page 789.7*

The fallacy of such talk need not be pointed out. But why are the first, second, and eighth commandments any better than the fourth? How is it that they are an essential part of the preaching of the gospel, if the fourth commandment be against it?*SITI October 22, 1894, page 789.8*

In a very popular religious journal we have seen a correspondence

carried on under the heading “The Bible a Barrier.” One of the writers says:—*SITI October 22, 1894, page 789.9*

My trade has brought me into contact with a great many fellows of my own age in London and elsewhere, and nearly all must be ranked as agnostics, simply because of the narrowness of their teachers, who have tried to force them to look upon all the Bible as perfectly true, and as all equally inspired.*SITI October 22, 1894, page 789.10*

So here we have another stumbling-block. How many thousands of people there are who are kept out of the church solely by the Bible! There is not the slightest doubt but that the whole world would be “converted” almost in a body if practical belief in the Bible were not made an essential part of conversion. But when would be the use of preaching which ignored the Bible?*SITI October 22, 1894, page 789.11*

But this is not all. The apostle Paul found that Christ himself was a stumbling-block. He wrote, “We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.” *1 Corinthians 1:23*. “Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.” *1 Peter 2:6-8. SITI October 22, 1894, page 789.12*

It is even so to-day. “The offense of the cross” has not yet ceased. Christ is still a stumbling-block to many. Many will be kept out of heaven because they cannot get there without faith in Christ. If Christ were but left out, how many people would believe. Believe what?—Why, that they are about right as they are, and that they are safe in doing as they please.*SITI October 22, 1894, page 789.13*

Notice that, although Christ is a stumbling-block, he is also “a sure foundation.” What some imagine to be a hindrance to them others find to be a support and a joy. Even so it is with the Bible and with all the commandments. For Christ is in the word, and the law is in

Christ. The law of God was in his heart, and he kept all the commandments. *Psalm 40:8; John 15:10*. To the extent that people find any one of the ten commandments a stumbling-block, to that same extent do they find Christ a stumbling-block, for his life is nothing but the perfection of the law in action. *SITI October 22, 1894, page 789.14*

It is the hardness of the human heart that causes people to “stumble at the law,” so that the stumbling-block is in reality the stubborn heart. It was this that caused the ancient Jews to fall. See *Romans 9:31-33; Hebrews 3:12-19; 4:11*. The one who finds a stumbling-block in the fourth commandment would find one in anything else that seems contrary to his inclination and convenience. Whoever will exercise “repentance toward God, and faith toward our Lord Jesus Christ” (*Acts 20:21*), thus keeping “the commandments of God, and the faith of Jesus” (*Revelation 14:12*), will find the stumbling-blocks removed, and will be one of those who will “raise up the foundations of many generations.” *Isaiah 58:12. SITI October 22, 1894, page 789.15*

December 24, 1894

“A Lesson from Real Life” The Signs of the Times, 20, 59.

E. J. Waggoner

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” *Romans 5:1. SITI December 24, 1894, page 934.1*

“Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.” *Verses 18, 19. SITI December 24, 1894, page 934.2*

“The kingdom of God is not in word, but in power.” *1 Corinthians 4:20.* The promises and the gifts of the gospel are not matters of mere theory, but of fact. And, in order to show us the reality of the power, Jesus Christ came to earth and demonstrated it in such a way that all can comprehend it. In the life of Christ we shall find every gospel truth illustrated. Let us see something of how the above texts work in real life. *SITI December 24, 1894, page 934.3*

A woman whose life had been slowly and steadily wasting away for many years, and who had spent all her living in a vain attempt to recover her health, and was only made to suffer the more from the experiments of many physicians, heard of the great Physician, and went to him. She was timid, and the multitude of people pressed about Jesus so closely that she could scarcely approach him; but “she said within herself, If I may but touch his garment, I shall be whole.” Her faith was rewarded, for as she touched the border of his garment, immediately she was fully healed. *SITI December 24, 1894, page 934.4*

Although Jesus was crowded and jostled by the people, he instantly detected that gentle touch. That touch was different from every other, because it was the touch of faith, and it drew power from the person of Jesus. When the disciples wondered that in the midst of

such a crowd he should ask, "Who touched?" he said, "Someone did touch me; for I perceived that power had gone forth from me." That power was the power of his life, for it supplied the woman's need, and what she wanted was life. *SITI December 24, 1894, page 934.5*

Here we have something that our mind can lay hold of and our senses can appreciate. A real thing was done. Something real went from Jesus into the woman. It was not imagination; it was not a figure of speech; but it was an actual fact that the woman was healed. She had the life that she before lacked, and that life came from Jesus. We can never know what life is-only its Author can understand it-but we do know the need of it, even of the righteous life of Christ, and here we see how it is obtained, for the words of Jesus to that poor woman show that she was healed in the same way and by the same means by which we are justified and have peace with God. He said unto her, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace." *Luke 8:48*. If we should apply the words of the apostle Paul to her particular experience, we might read, "Therefore being made whole in body by faith, she had peace with God through our Lord Jesus Christ." Perhaps this may enable someone to grasp more fully the reality of the righteousness which comes by faith of Jesus Christ. *SITI December 24, 1894, page 934.6*

Nothing is said about forgiveness of sins in this instance, but we may be sure from other instances that such faith as the poor woman had brought healing of soul as well as of body. But no one need have a doubt as to whether this is really parallel to *Romans 5:1*, and an illustration of the truth there stated, for we find the same words used with express reference to sins. In the preceding chapter (*Luke 7*) we are told of the sinful woman who anointed the feet of Jesus after her tears of repentance had washed them Jesus did not repel her, but said to her, "Thy sins are forgiven." And then followed words almost identical with those with which he dismissed the poor woman of whom we have been reading. To the woman who was well in body, but mortally diseased with sin, Jesus said, "Thy faith hath saved thee; go in peace." *Luke 7:50*. Compare *Luke 8:48*. *SITI December 24, 1894, page 934.7*

This proves beyond all possibility of doubt that the same thing is done in the forgiveness of sins that was done in healing the woman with the issue of blood. The method is the same, and the results are the same. Therefore, as we know that something real was done for the diseased woman, so we may be sure that something real is done for the repentant sinner. Just as something real, although invisible, went from Jesus into the person of the diseased woman, making her perfectly well and strong, even so we are to know that something real comes from Christ into the person of the repentant sinner, making him whole, and free from sin. *SITI December 24, 1894, page 934.8*

That something is nothing less than the actual life of Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *1 John 1:9*. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." *Verse 7*. The blood is the life; and so it is the life of Jesus Christ that cleanses us from sin. This is what we read in *Romans 5:10*, in continuance of the statement that, being justified by faith, we have peace with God through our Lord Jesus Christ. "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." *SITI December 24, 1894, page 934.9*

Many think that the forgiveness of sins by the imputed righteousness of Christ is something that exists only in the mind of God. Of course they acknowledge its reality, yet at the same time they do not realize it. There is always something unreal about it in their minds. The trouble is that they fail to grasp and to make real the Living connection between Christ and them. There is between the true disciples and Christ a connection as real as that between the vine branch and the parent stalk. The forgiveness of sins is too often thought to be illustrated by the payment of a poor man's debt by a rich friend. If a rich man pays the debt of a poor man, then the shopkeeper credits the poor man with the sum, and the record on the books shows that the debt is canceled. Of course the poor man is benefited, but he does not actually receive anything that will keep him in future. But it is different when God for Christ's sake forgives sins. *SITI December 24, 1894, page 935.1*

Christ “gave himself for our sins.” *Galatians 1:4*. His life is given to be manifest in our mortal flesh. *2 Corinthians 4:17*. Just as the sap flows through the vine to the farthest branches, and just as the life of Christ went into the poor, diseased woman, to make her perfectly well, so the sinless, endless, inexhaustible life of Christ flows into those who have faith in him, to cleanse them from sin, and to make them walk in newness of life. *SITI December 24, 1894, page 935.2*

His life on earth was one of obedience to the commandments of God. *John 15:10*. The law of God was in his heart (*Psalms 40:8*), so that his very life was the fullness of the law. He fulfilled the righteousness of the law. *Matthew 5:17*. That is, the fullness, the perfection, of the law appeared in his life. And it is by this life that we are saved. It is not that we are counted righteous because Jesus of Nazareth was righteous eighteen hundred years ago, but because “he ever liveth,” “the same yesterday, and to-day, and forever,” to save by the power of his endless life all that come to him. *SITI December 24, 1894, page 935.3*

Jesus fulfilled the righteousness of the law, in order “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” *Romans 8:4*. The Revised Version reads, “That the *ordinance* of the law might be fulfilled in us,” and gives “requirement” in the margin, as an alternative. The idea is, therefore, that Christ kept the law, in order that its utmost requirement might be fulfilled in us, not *by us*, but *in us*, for whereas we have no power to do even what we know to be right, Christ dwelling in us does the right by his own power through our members when we yield them to him. This he does for all who trust him. And thus it is that “by the obedience of one, shall many be made righteous.” *SITI December 24, 1894, page 935.4*

We may thus know two things, first, how we are made partakers of Christ’s life, and, second, what the nature of that life is, and what it will be in us. The miraculous healing of the poor woman shows us the first. The second we learn by reading the ten commandments, and by studying the life of Christ. All that was in his life when he was on earth is in it now, and that is what he gives to us. And that which was not in his life cannot possibly be given to us in it. Everything that is not in his life is sin, and Christ is not the minister

of sin. *SITI* December 24, 1894, page 935.5

